

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, FEB. 15, 1906.

NEW SERIES VOL. VIII NO. 7.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....\$
Cash by Nov. 1, 1906.....\$
Cash by Nov. 1, 1907.....\$
Cash by Nov. 1, 1908.....\$
Cash by Nov. 1, 1909.....\$
Cash by Nov. 1, 1910.....\$

Name
County
Post Office
Church

That artful dodger, the Romish Hierarchy, in order to save the doctrine of papal infallibility, it is said will submit to the act of the Republic of France separating Church and State as a thesis, but reject it even as a hypothesis.

In a late speech Mark Twain brought a scorching indictment of those who have "the dual standard of morals, a private code and a public code, by which, in their relations with their neighbors, friends and business associates they are men of probity, but in their relations to society at large they are tax-dodgers, grafters and frauds." In almost any audience in our country the speaker would have been regarded by many as personal.

The Vicksburg Herald emphasizes the fact

that while a mass meeting of Afro-Americans in Cooper Institute were roasting Vardaman and other Southern men on account of the outrages of negro disfranchisement the Governor was hurrying by special train with a company of State militia to a remote part of the State to rescue a negro from a pursuing party of lynchers. The Governor's well-known fidelity in such matters is seldom mentioned in such meetings.

"It makes no difference to what church you belong if your heart is right." Is that true? Is not this the fact: If the heart is right where this difference, it will make a difference; where there is no difference, it will make no difference; and it will make as much difference as there is difference, no more, no less. But if the heart is not right toward God, it will make no difference, whether there be little, much or no difference.

There are two essentials to practical leadership—the leader must go ahead and attract followers. Forrest and Wheeler, "the wizards of the saddle" in the cavalry of the Western Confederate army, never said to their men, "Go." They always said, "Come On." And their men followed them. They were drawn and borne along by the magnetic power of the simple-hearted loyalty and undaunted courage of their great leaders, as well as by their own intense patriotism. It is true in religion. "The difference between the unsuccessful and successful leadership lies in this variation in counsel to subordinates."

The Rev. (?) Thomas Dixon has carried the war out of Africa into the North. Not long since he had a joint-debate with some Afro-American preachers in New York on their race as pictured in the Clansman. February 3 he appealed to the police for protection against the negroes in that city having received an anonymous letter which declared that he would be lynched if he did not take the Clansman off the theatrical boards in twenty-four hours. We do not assume to pass judgment on his race views, but regret that he has become a stirrer-up of strife for gate money. However, he need not be alarmed. The negroes will not attempt to lynch him.

In these latter days when commercialization is running riot, and the struggle for bread is becoming so fierce, we almost lapse into the belief that the milk of human kindness has not only become sour, but has all turned to acid whey. On deeper investiga-

tion, however, we discover that graft is by no means the universal watch word, but that there is a substratum of honesty that is coming more and more to the surface as the days go by, else what means the hearty and broad support that Jerome and Hughes and Folk are receiving in their righteous fight against corruption. This is not all. The earnest and successful receive work done in the cities by good men and women, is but an affirmative that "the report of the righteous is an excellent oil which doth not break the head."

C. C. Pugh, once pastor in Vicksburg, in circular letter to his church in Auburn Ala.: How much shall I give this year to Missions? (A little Argument with Myself.)

1. If I give nothing, I practically cast my ballot in favor of recalling every missionary in the home and foreign fields.

2. If I give less than heretofore, I vote to reduce our missionary force proportionate to my reduced contributions.

3. If I give the same as formerly, I vote to hold the ground already won. My song is, "Hold the Fort," forgetting that God never intended His army to take refuge in a fort. All his soldiers are under marching orders—the command is, "Go Forward!"

4. If I increase my offering over former years I vote for an advance movement in the conquest of new territory for Christ. One hundred per cent. increase means the doubling of the missionary force; fifty per cent. increase says send half as many more, send one-fourth as many more as is now on the field. What shall I say, retrench, hold the fort, or go forward? What would the Lord of the harvest say? He has already said.—Mat. 28:18.

Jesus himself appointed the badge of discipleship when he said: "By this shall all men know ye are my disciples, if ye have love one to another." This is the test and proof. It is universally recognized and accepted. All men know it. It is essential and sufficient. He who desires and endeavors to promote the welfare of his fellow-disciple—and this is love—may know by this sign that he is a disciple of Jesus and men will accept the evidence. But where is the proof when the professed disciples of the Son of God love, desire and seek to injure one another in reputation, in property, in life? Men enter into Jesus' kingdom of heavenly principles through the birth of the Holy Spirit whose fruit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The works of the fresh, unrenewed human nature are "idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings."

An Appeal.

I come in the interest of the thousands of our faithful public servants who never know that Sunday comes to this world of ours, except as the knowledge comes by a double portion of work being put upon them on that holy day. I write especially of our railroad men and telegraph operators. No more faithful public servants are found anywhere than the railroad men, from the superintendent to the humblest brakeman; earnest, alert, vigilant, never off duty—watchful of the welfare of all entrusted to their care.

In this hurrying, bustling age, in this "land of the free and home of the brave," in this country that prides itself upon being the equal of any Christian nation upon earth, we are killing our servants and caring not one jot for it. Think of men working seven days every week, as our depot agents and other railroad men have to do, and much of that time compelled to work night as well as day. So many wrecks, and so many delayed trains; so many soft, unsettled railroad beds and so many ditched engines to cause delay. Is it any wonder that flagmen, firemen, engineers go to sleep on duty and accidents occur, hurling souls into eternity? The wonder is that so few accidents occur. No other set of workmen would keep so wide awake.

Whose fault is it that they never get a rest day? Do not say, "It is theirs; they need not be in that work if they do not want to be." Somebody has it to do.

They are running the mills for the public, and the Christians of this land, the church people at least, will be losers in the world to come, because some other souls have missed heaven on account of this baneful influence of these same Christians(?) who think Sunday trains should go every Sunday, who think agents should be at their posts to issue tickets, check baggage, help load freight on trains and wagons, too. For, be it said to the shame of our country, some church members think nothing of going to the station and loading and hauling their freight away on Sunday. The public never thinks of, or cares for the comfort of the servant, the agent. He may not have slept a wink for three days and nights, may have been so rushed with work, belated reports, damaged express, trains coming at irregular hours, that he is at his office without his breakfast morning after morning. His reports must go to headquarters promptly, correctly, daily. An itemized account of every transaction, from the pig sent as freight, and the huddle dog by express, to the car load of goods for the merchant, and the tickets sold for the coaches filled with passengers. Three copies of every item is made daily and sent to three different bosses. Such a rush, sometimes makes him almost despair of ever catching up; not even breathing time on Sunday. That is the day so many of the roads use for cleaning-up, catching-up day.

I wish to relate a few facts that once come to my notice. While reading, bear in mind,

that these facts are the experience of hundreds of agents, besides the one about whom I am writing. Though in a small town, it was a place where so much business was transacted at certain seasons, it worked the one agent that the railroad authorities allowed at that place so very hard and so constantly, that he often had to stay up all night to keep up with his reports. Frequently his devoted wife would stay up and assist him with his work all through the long winter nights. When their little babe would wake and fret or cry, the mother would minister to it, and then back to the pile of reports waiting to be finished. He was not a careless or inefficient agent, either: on the contrary he was a conscientious, pains-taking one, patient and long-suffering. The thoughtless public would often crowd into his office, asking unnecessary questions and hinder him from his work in the day time, never thinking how much they were adding to his already over-burdened life. When Sunday came his work was not lightened, but rather added unto. If he stopped to go to church that meant work all night two or three nights, the following week to catch up.

Some sneer, "whose fault is it? Let such as he get out if they do not like the work." And we think of Lanier's wail: "Hath God said so?"

"But Trade saith, No:

"And the kilns and curt-tongued mills say, 'Go.'"

"There's plenty that can, if you can't we know."

"Move out, if you think you're unpaid."

"The poor are prolific, we're not afraid."

"Trade is trade."

"O Trade! O Trade! Would thou wert dead!"

"The time needs heart—'tis tired of head."

"We weave in the mills and heave in the kilns,

"We seive mine-meshes under the hills;

"And thieve much gold from the devil's bank tills,

"To relieve, O God, what manner of ills?"

Whose fault is it that the Sunday trains run; that the telegraph agents must be on duty that day; that every depot agent must be at his post, and the telephone exchanges must be kept ready to answer every call?

It is the fault of the church members all over this land. If they will observe the Sabbath day to keep it holy, and raise their voices in earnest pleading as one man, for Sunday trains to stop, and offices to shut up the world would see a change that would make the credulous believe the millenium was near at hand.

The observance of the Sabbath throughout the prophetic age is connected with the highest of promises, and its violation with the severest maledictions. The command has never been repealed, therefore the denunciations against violators of the command are still in force. And as the Sabbath is of such utility in preserving the knowledge and worship of God, and hereby pro-

moting the present and future happiness of mankind, it is our duty to make every exertion to prevent its violation.

The cold, metallic spirit, is destructive, not only of the finer instincts and noble passions of the soul, but also of the saint's reverence, faith and love.

Let every Christian think as Daniel Webster said, "The most important thought of my life is my individual responsibility to God," and act accordingly.

Resolved, "As far as I am concerned, I'll use all the influence I can possibly exert, as long as the Lord spares my life, to stop Sunday trains of every kind."

If every church member will stop riding on trains on Sunday, the passenger trains can stop in a month. If every church member will quit sending or receiving mails on Sunday, the mail trains can stop at once.

If all the church members will arrange to have their freight and express stop Saturday night right where the carrier gets it to and stand there till Monday morning, the freight men and agents, to say nothing of the thousands of other hands, would all get to rest that day.

Our Master has said if we love Him, we will keep His commandments. If we will start and move perseveringly in the light of such great purpose, difficulties will disappear, even as the horizon recedes before the advancing step.

M. T.

In these days of pushing, throbbing pulsations of energies of every kind, it is well to stop and calmly ask oneself what is the purpose of his rapid chase, and to consider the higher value of contentment over possessions gained at the expenditure of such high fever heat. Contentment is the great boon for which every one will declare he is seeking and yet, with the coming of each new day, throws open a little wider the throttle valves, so that the speed may be accelerated just a little and thus increasing just a little each day his anxiety, lest another have more than he, losing sight of the fact "a man cannot have everything in this world," and that while contentment has no power to produce riches, yet it does have the power of destroying a consuming desire for them.

The shade of King Rameses II. surveyed

The mummies of some of his harem:

"How sad thus to part with my s'teen blooming wives!

Oh, how did I manage to spare 'em?"

asked the new neighbor.

"What's your husband's politics?"

"Jim" said the lady addressed. "Jim!

He's an anti."

"Anti what?"

"No; not anti-what, just a anti. He's agin anything that happens to be."

SUNDAY SCHOOL LESSON.

February 18.

Mighty in Word and Deed.

Mark 1:21-34.

(Learn by Heart Ps. 103:1-5.)

In our last lesson we saw Jesus calling them in a miracle his willingness and disciples to become fishers of men, and show power to make their work a success. At his summons, four fishermen left all and entered the new service. They went away from the sea into Capernaum, a city on the western shore which was to be "exalted to heaven" by his living and teaching and working in it. (Mat. 11:23).

In this lesson we have the events in one day in the life of our Lord—the first Sabbath of his great ministry in Galilee. There are three pictures—

1. Jesus' Ministry in the Church—21-25.

He taught in the Synagogue. This was a Jewish place of worship which took its name from the assembly of worshippers. For the same reason we call a house of worship a church. Jesus' message was a summons to repentance in view of the heavenly kingdom which was among them.

The people were astonished at his teaching, at his matter and his manner. He did not teach as the Scribes—a learned class of men who copied the law and gave public instruction at the schools and in worship. They were busy with the small details and endless ceremonies of religion; Jesus announced great principles, appealed to the conscience, and urged men to seek the graces and manifest the virtues of the kingdom of heaven. The Scribes merely recited what distinguished Rabbis had said, and their teachings uncertain; Jesus' authority was original, and his teaching was certain. He quoted no one, not even Moses, but spake on his own authority, saying: "Verily, I say unto you." The spirituality of his teaching, the note of authority, the tone of certainty, astonished the people.

Jesus was strong in deed as well as in word. While he was teaching there came a cry in the Synagogue from a wild and enraged demoniac, a man wholly under the influence of a demon. This demon, unclean himself and befouling to men, cried out: "Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." The demon knew that there was nothing in common between him and Jesus. In wild terror he acknowledged Jesus' power over foul spirits. He recognized Jesus' holiness. Pitying the man's agony, Jesus fixed his eyes calmly and kindly upon the sufferer, and firmly said to the demon: "Hold thy peace, and come out of him." Jesus would have no testimony from demons. Compelled to obey, and malicious to the last, the unclean spirit tore the man, and crying with a loud voice, came out of him.

The work deepened the impression: The

people began to talk again. The delivered man was sitting before them in quiet manner, new confidence and sweet peace. Two things startled the people: the teaching was new, and it was supported by authority over demons. The news of this ministry in the Synagogue spread rapidly throughout Galilee.

To what city did Jesus and the disciples go from the sea? How was that city so highly exalted in privilege and opportunity? Into what place did Jesus go to teach? What was his message? How did his teaching differ from that of the Scribes? What occurred while he was teaching? What did this demon know of Jesus? What did Jesus say to him? What did he do in observing? What two things astonished the people?

2. Jesus' Ministry in the Home.—29-31.

In this picture we are touched by the sympathy and courtesy and tenderness of the Mighty Son of God. Jesus went from the Synagogue worship about 10 a. m., with Peter and Andrew to their home. James and John, their associates in business, went with him. Jesus probably made this house his home when in Capernaum. Peter's mother-in-law was sick of a malignant and dangerous fever. One of them besought Jesus for her, and of course not in vain. He went into the room, and took the honored and aged mother "by the hand and raised her up," thereby expressing his sympathy and tender God. Luke says that he spake to the fever and commanded it to leave her, just as he had ordered the demon to come out of the demoniac. These violent fevers, caused by the marshes of the upper sea, generally left patients weak, and strength was slow in coming. But in this case the cure and restoration were immediate. The grateful woman used the strength given in ministering unto the great Healer, and the household. Do not miss the lesson. "Consecrate to him the strength which he gives, and let deliverance teach trust, and inflame grateful love."

What is the second picture in our lesson? Whose house was it? Who was sick in it? What did Jesus do for her? Was she a long time in regaining strength? How did she show her gratitude? What touches us in this ministry?

Sunday School lesson, take 1, galley 2

3. Jesus' Ministry in the Town—32-34.

In this ministry the mighty Son of God shows the universality of his pity and power. It was the Sabbath sun-set scene. As twilight began to fall, people came to the door from every part of the town, bringing kinsfolk and friends, whatever might be their malady, to the "Great Physician." He would not allow the demons which possessed some of them to speak, because he did not wish testimony from foul lips. He probably walked among the people and clasped the hands of the sick, thrilling them with the touch of sympathy and appreciation of their faith. They had touched his great heart. With a power which knew no weariness, and with virtue which knew no exhaustion, he healed them.

The whole city was stirred. Many could not sleep that night. The people were happy and hopeful. Never had they seen such a one. Surely he was the "Coming One," described in the prophets who should take on him the infirmities of the people. The next morning all men were seeking him. Jesus had gone away a great while before day "into a solitary place to pray." Oh, mighty Son of God, Oh, sympathetic Son of man, blessed be thy Holy Name!

What scene in the last picture of our lesson? What do we see in this ministry? Who were brought to Jesus? Do the infirmities of men touch Jesus? What effect had this day's ministry on the people? Where was Jesus found the next morning? What effect have these three pictures on you?

Macon Matters.

The record of the year recently closed shows an advance along nearly all lines in our church work here and we begin the duties of the new year with renewed interest. The pastor and his little family was given a vacation during the holidays and furnished with a purse to visit her father and mother in Beaumont, Tex. We enjoyed the two weeks spent in the Oil City and preached for Pastor Warren, of the First Baptist church while there. Since returning I have been prayerfully considering a call to a field in another part of the State, and two weeks ago I resigned to accept the call, but the friends decline to let us go. Having been led by the Holy Spirit to further light, we have decided to remain here and so we are planning for the work with new zeal and a pledge of a larger co-operation of the membership. Brother W. C. Grace, who preceded me as pastor here and who is greatly beloved by all the Macon people, recently invaded our ranks and celebrated the marriage of his son, Will, to Miss Elizabeth Boggess, one of our favorite girls.

The lines have fallen to us in pleasant places. The Lord has been good to us, the people have been universally kind and we praise God and take courage. Our faces turn to the future with God's promises shining in our path and with God's command urging us on "go forward." By His grace we will.

Cordially yours,
THE PASTOR.

Light Wanted.

We have had three lectures from a Catholic priest here at Anding now in succession, for the purpose of explaining the Catholic doctrines and pointing out the Scriptures on which they base their belief.

One of the subjects was: "Confession and remission of sins," under which he quoted, John 20:21-23 and which seems to me, bears him up somewhat in his statement.

Will some mature and well-informed mind develop and explain this passage?

A BAPTIST.

Sardis and Canton.

By J. F. Hailey.

wish to correct two mistakes in my last article. The stream at Biltmore is Swan-an. The printer made me say the Indians had a Joseph. I said, "Did they have?" We stayed at Asheville three days. Martin went to Columbia, Ala.; I came to Sardis, Miss. He had a good meeting of ten days. The conversion of one girl would have justified his going. She was a reckless fun-loving piece that seemed to have no care for anything but fun, and had no concern as to how she got it, but was governed only by such opportunity as an occasion offered. When she was converted she went right after others. She has already written for a supply of tracts.

At Sardis I found a church well in harness, just as one would expect when E. L. Wesson has had it in hand. Hendersonville, N. C., is the only place I have had as good music. Brother Wesson recognizes and appreciates the good value of music and the townspeople gave attention to it. The church has a piano and an organ, and they have folks who can play them. Miss Mabel Wesson is one of the satisfactory accompanists I have found. She and Mrs. Cowart (Lottie Henderson) make a team. Brother Wesson leads his choir, and the people sing. Even F. Rainwater, considered gubernatorial lumber of no mean quality, considers it not beneath his dignity "to sing in the choir." I commend the example of Sardis to all the churches. There were more than thirty professions—near twenty additions.

At Canton—Well, Canton is understood to be a hard place. I hammered it for more than ten days, my grape, balls, bumbshells and shrapnell seeming to rebound like those of the Russians from the frozen earthworks of the Japs. By and by, the thing began to soften, and, when I was done, to my astonishment, the folks said, "You are the best Bible teacher we ever heard." When Martin struck them the folks began to tumble. There were four professions the first night he preached. To date there have been fifteen to twenty professions and seven additions—all by letter.

Martin has made an attack on the whisky traffic, and those who know the situation say the time is rapidly ripening for a successful campaign against it.

Dr. Holland is patting himself on the back and feeling good at having, by his own efforts, raised the pastoral salary a hundred dollars, and "Uncle Sam" smokes a smile, a face broad. Canton is coming. She has some of the best Baptists I have seen. I made these softshelled Arminians take to the woods, but not a Baptist flinched. Derrick built better than he knew. Cooper is the right man in the right place.

I go to Huntsville, Tex., Martin to Leland.

Amory.

The Baptist Record.

The New Albany Baptist church has extended a unanimous invitation to the Bible Institute to meet with them in June—on Tuesday after the 4th Sunday, 26th. This invitation will be accepted and since the Institute at Corinth fixed the time the two important matters of time and place of meeting, are settled. It remains for the committee to arrange for a program which will be done at its meeting at Tupelo on Monday, March 26.

Dr. W. T. owrey visited Amory Sunday, the 4th in the interest of Mississippi College. The visit was highly appreciated by all. Dr. Lowrey takes his collections in a way that will not embarrass anyone. Let no pastor in the State hesitate to invite President Lowrey to represent his work. He will leave the church and pastor stronger than when he came. Besides it is the proper thing to do. I felt glad of every dollar Dr. Lowrey received from Amory church. The church needed to give it as the college needed to receive it. Not over 30 people in Amory contributed, but if 30 people in every church of the same size in Mississippi would make a like contribution the \$75,000 would be raised. We appreciate Dr. Lowrey the more. What a great man and great president he is. What a benediction to any church and community is a visit from him. Brother, you try it. Write him and invite him, and you'll be glad. In his sermon at night there was one profession of faith in Christ.

Fraternally,

W. A. JORDAN.

Pastor.

Liquor Traffic.

I see Mr. Chapman of Sunflower county has introduced a bill in the legislature to rid the State of the blind tiger evil. I have not seen the text of the bill, but hope that it is a good one, and will be effective if passed, but some times bills contain enough machinery to kill them. And sometimes there is lots said about a bill when there is no good in it.

But it seems to me that it does not take a vast amount of courage nor a massive brain to tackle these little insignificant fellows that are hid away in the swamps and hills and only make a few gallons at most and are being constantly raided by the county and United States officials. But what of the railroad depot saloons? Here is a field for the exercise of their courage and intelligence. Here they have a chance to tackle the but end if they wish. The stuff is manufactured by a trust. Forwarded by the great shipping trusts of the government. Protected by the interstate commerce law, and flooding the country with liquid hell against the will, option and suffrage of a majority of the better class and citizenship if the State legislature is in earnest about suppressing the liquor business and can do no better than let them show their hand and immortalize themselves by petitioning Congress to prohibit the shipping of whisky into prohibition districts.

And let there be a law made that whenever whisky comes to an address in a prohibition district, that is proof positive that it was sold there and let the shipper answer to the courts of the prohibition district. If something like that could be done, you would see quite a change.

Respectfully,

J. I. WADE.

Sherman, Miss.

A Correction.

I notice in this week's paper a letter from Brother I. A. Hailey of Mt. Olive, a statement that is misleading. "At Taylorsville the church voted to take three collections, instead of one." I am sure my brother did not intend to misrepresent, but he is mistaken about the church not giving or taking more than one collection. If our brother will go to the trouble to look up the matter in the treasurer's books, he will find it very different. From Association, November, 1904 to November, 1905, Orphanage, Jackson, Miss., \$22.55; same date, ministerial education, \$8; December, ministerial education, \$4; December, orphanage, \$9.35; March, 1905, missions, \$34.30; June, orphanage, \$16.35; September, missions, \$30.

It's hard for many of our brethren in the State Convention to understand the work of the General Association. We do state Home and Foreign mission work first, as you all do only in our own way. We take all of our collections for missions with the explanation that the amount goes to the executive board and they apply it where it is most needed. He makes it hard on the board when he designates each collection at Taylorsville.

Yours truly,

T. J. MILEY.

Mrs. O. D. Bowen.

Dear Brother Bailey:

It is with deep sadness I inform you that we buried Sister Bowen this evening, the wife of Rev. O. D. Bowen. Her illness was of short duration. She had been sick for several days, but was thought to be improving, when she was stricken with paralysis about 1 o'clock yesterday and died that evening at 6 o'clock.

As a testimony of the estimate placed on her, a large and sad crowd attended her obsequies.

May the Beloved temper his providences unto the bereaved with mercy.

Humbledly,

J. L. FINLY,

Pastor.

The senior editor and wife attended and greatly enjoyed participation in the supper given at the Deaf and Dumb Institute on last Friday evening, in honor of the legislature. Most of the legislators and their wives attended and also quite a number of other invited guests. Prof. Dobyas, who never does things by halves, surpassed himself even on that occasion.

Our China Letter.

Enclosed please find money order for \$2.50 for the renewal of my subscription to The Baptist. Every time the mail comes your paper is like a letter from home, in which I learn what the Baptist brotherhood of Mississippi are accomplishing for the Lord. It is good to be able to read about my brethren though I am denied the privilege of seeing them. One of the hardships we have to meet as missionaries is the lack of that blessed fellowship which home sees in Baptist associations and conventions. How my heart often longs to grip some of the hands that write the letters published in The Baptist.

We have been in China a year and three months. All this time I have been struggling with the language.

In the old days at Mississippi College when I struggled with Analytical Geometry and Trigonometry under Prof. Sharp, and Senior Physics under Prof. Latimore and Chemical Formulas under Dr. Provine and all those other bugbears of the college boy's life, I thought they were ne plus ultra of hard work. But take them all and mix them up well and shake them down, and run the measure over and then stand on your head and try to masticate, swallow and inwardly digest the results always standing on your head, and you will get some idea of the effort to memorize four or five thousand Chinese characters with their tones, aspirates, sounds, idioms, etc. It takes about this number of characters to get a good working vocabulary. But by sticking at it persistently, I am now able to converse fairly well, and to pray and talk a little in public. I hope before the year that is just beginning is ended to get into the active work of preaching the unsearchable riches of Christ to the Chinese.

It is impossible to tell of the burden that rests upon our hearts as we see the pitiful need of the influence of our blessed Christ upon the people's lives. What an awful thing is human sin! How inexpressibly horrible must be the sight in God's pure eyes of this festering mass of rotten humanity. To one who is a sinful man like them there is not given the ability to tell his shuddering hour at some of the things he sees and hears in China. Then how much more terrible must be to one who has been raised in a Christian land the darkness of eternal death. Who can speak the sadness of a Christless grave in a heathen land?

But there are millions, teeming millions, all about us who may be reached if the Church of Christ but obeys her Lord and hurries on her way with the blessed message. Would the churches at home only realize the mighty works that she must do to tell the world the message that has been delivered to her keeping!

The two missionaries that represent Southern Baptists in Chinkiang, Brother Crocker and myself, must evangelize a territory that

contains between one and two million souls. No other missionaries enter this field. They are at work in equally needy sections, apportioned to them by our mutual arrangement according to mission comity. Who can comprehend the mighty labor involved in evangelizing one million souls? Two of us have dependent upon us the giving of the Gospel to a population nearly, if not quite, equal to that of the whole State of Mississippi. If every Mississippian was an idol and ancestor-worshipping heathen, with absolutely no knowledge of Christ, with ancient customs and strongest family clan prejudices to keep them from accepting Christ, even after hearing of him and then there should come to this great task of evangelizing such a Mississippi, two Baptist preachers and their wives, without another Protestant preacher in the State, but with one or two Jesuit priests to tell lies about them, then these two men would face the task that your two Southern Baptist Missionaries face in Chinkiang. The only advantage we would have in this comparison would be that our heathen are living in a territory about 30 miles long and 20 miles wide. Still you can ride the whole length of Mississippi in a train quicker than we can ride to the other side of our field on a donkey or in a wheelbarrow on China's inexcusable roads.

And our situation is not peculiar. All foreign missionaries laboring in these great Oriental Empires face the same conditions.

The saddest thing about our lack of men now is that the people are willing to listen but we two can't reach a million or two million men with the message. Oh, if some of you brethren at home would but realize the burden of knowing that out there in the darkness, in the cities and towns and villages, scores and hundreds of them, all these souls dying in darkness, though willing to hear the Word preached, you would give up your pleasant pastorates and come out here to these waiting multitudes. "The harvest truly is plenteous, but the laborers are few."

"Oh, where are the reapers and who will come, To share in the glory of the Harvest Home?"

With Sickle and Truth must the work be done.

And no one may rest 'till the Harvest Home."

May God put it into the hearts of some of Mississippi's bright, young pastors to make the sacrifice involved in giving up a happy pastorate with a loving people and coming out here to live among these degraded heathen. I know what this sacrifice means, for I heard God's call to China, and left one of the most important pastorates in the State of Virginia, and a dear people whom I loved with all my heart, many of whom begged us with tears in their eyes, not to leave them. My heart aches yet at the thought of it. But when I see this stupendous need all about me I thank God He gave me the strength to come where I

was needed the most and where I believe my life will count the most for Christ and Eternity.

And knowing what the sacrifice means, and how men are needed at home I pray God that He will lead some of Mississippi's young pastors to come out here to this far greater need.

May God's blessing be upon The Baptist, upon dear old Mississippi College and all the Mississippi brotherhood.

Yours fraternally,

T. F. M'CREA.

Chinkiang, China, Jan. 4, 1906.

We acknowledge the receipt of an invitation to be present at the marriage of Miss Sallie Crutcher Haynie to Rev. G. C. Johnson, Meridian, Thursday afternoon, the 22d of February, 1906, at 4 o'clock at the residence of Mr. and Mrs. C. M. Haynie, Olive Branch, Miss.

A prominent pastor in the State, says: "On your first page last issue, I got two helps for the sermon in hand, and one of them will help many another sermon. Thank you."

Rev. A. J. Thames declined the call to Wiggins and Bond and remained with his flock at Macon. His noble people appreciating his services, have added \$150 to his former salary.

In another column in this issue will be found an appeal from Rev. O. D. Bowen, which should meet a response from some of the many well-to-do churches in our great State. The gift would not be misplaced.

A telegram from our esteemed brother, O. D. Bowen, of Handsboro, announces the death of his wife, on the night of the 9th inst. He has our sympathy and shall have our prayers.

In the year 1905, the Baptist Tabernacle Church, Atlanta, of which Dr. Len G. Broughton is pastor, gave to all purposes, \$48,306.14.

The recent decision in the Federal Court, on the famous C. O. D. liquor question, Judge H. C. Niles on the bench, is to the effect that C. O. D. packages of liquor cannot be seized by officers of the law. So according to the law now, the gates are wide open for all the C. O. D. liquor that the depraved appetites of our citizenry may call for, notwithstanding the faithful wives and children as a consequence may have to go half-clad and hungry. We grant that Judge Niles gave us all that he could under the existing laws; and, if so, our Interstate Commerce laws are in sad need of repairs.

During last week the First Baptist church, Jackson, lost three members, among whom was Richard Griffith, a strong supporter of the church.

B. Y. P. U.

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B. Y. P. U.

E. D. Solomon, Editor.

The following rules for starting a fire in a cold young people's society is given in an exchange:

1. Let the social committee get all the sticks together—i. e., have the seats upside down at the back of the meeting-room, placing them one by one at the front as the members come in.

2. Let the prayer-meeting committee bring a box of matches—i. e., provide opportunities for everyone to take a part; and let them go down on their knees to kindle the fire.

3. Let the sunshine committee use the poked judiciously. "Provoke unto love and good works."

4. Let the lookout committee blow the bellows. Look up, and seek to infuse a divine glow into lukewarm members.

5. Let the evangelistic committee take "a live coal from off the altar." Burning lips fit young people to "pluck brands from the burning."

Above all, let each member stir up the gift within him to a flame; so shall others be set on fire, and it will be seen how great a matter a little fire kindleth.

A Summer Campaign in Tennessee.

President T. B. Ray, of the Tennessee Baptist Young People's Union, is now busy

THE BAPTIST RECORD.

planning for a summer encampment of the young people's forces of Tennessee. The date of the meeting is July 3 to 13, 1906. The program has not yet been completed, but it will be about as follows:

The first hour of the morning will be devoted to the study of the Bible under the leadership of Prof. J. R. Sampey of Louisville, Ky. The second hour will be devoted to the study of methods of work for young people, under the leadership of Prof. L. P. Leavell, one of the Secretaries of the Sunday School Board of the Southern Baptist Convention; the third hour of the morning will be devoted to the study of the doctrines of the Baptist Church. These studies will be led by various pastors of Baptist churches in Tennessee; the fourth hour of the day will be devoted to a Sunday-school institute under the leadership of the Rev. B. W. Spilman—another of the Field Secretaries of the Sunday-school Board of the Southern Baptist Convention. The afternoon will be given over to recreation. At twilight a devotional service will be held and the evening hour will be devoted to a lecture by the best man that can be secured for the occasion. On the Fourth of July a great good-citizenship day will be observed. The meeting place of the encampment has not yet been determined.

Louisiana B. Y. P. U., Work.

The Baptists of Louisiana held the annual meeting of their convention in Shreveport, Dec. 6th-10th. Nearly 500 representatives of 48,000 Baptists came together to rejoice over the victory of the past and plan great things for the coming year. The executive committee of the B. Y. P. U., encampment, is in receipt of an offer of nine acres of shell beach front for a permanent annual camping place, from the town of Manderville just across the lake opposite New Orleans.

Hattiesburg.

We had our Ministers' Meeting on Monday after the 3rd Sunday in January. There were 17 of us present and we had a royal good time. The spirit of fellowship in our meetings is delightful and refreshing. General Association and State Convention preachers were mingled together so that a visitor could not have told one from the other. We are one. We know each other better, and we love each other more, as a result of it. Our meetings deepen our sympathies, broaden our visions and inspire us to undertake greater things for the Lord.

Our Bible Institute is to be held in the First Baptist church, Hattiesburg, commencing April 29 and extending through Friday, May 4th. Prof. John R. Sampey of the Southern Baptist Theological Seminary, our distinguished teacher in the Old Testament, is to be our instructor. I suppose he is the

finest teacher in the Old Testament we have in America. There is not a minister in the State who would not be benefitted by these lectures. He will give genuine instruction of the kind all of us need. He makes those Old Testament characters stand out before us in clear light. We almost feel that we are living in those distant days among them, and they are living and moving about us. We will have some 75 ministers in attendance upon this Bible Institute, and those who do not attend will be deeply sorry, after they have learned what they have missed. As April 29 is a 5th Sunday we may have a dozen or more ministers present on that day to hear Dr. Sampey preach. The Bible Institute proper will commence the next day, Monday. Make your arrangements to come, brethren, your churches would do a good thing to send you.

Brother A. L. O'Brian is now the pastor at Purvis. He gives half his time to Purvis and half to Magee, living at the latter place.

Brother R. L. Sproles has come into these parts, as pastor of the Lumberton church, giving his time to the work.

Brother W. B. Holcomb has gone from us to serve as pastor of the church at Quitman. He labored in these parts long and faithfully and efficiently. Few ministers have been so blessed in the visible results of work done. May the Lord bless him in his new home. Wiggins and Bond have their eye on his successor.

Dr. J. B. Searcy has left the marks of good work here in Biloxi. The field there is more difficult than in some other places, but Dr. Searcy brought things to pass.

Allow me to introduce to Mississippi Baptists Dr. Searcy's successor, Rev. H. C. Roberts of Eureka Springs, Ark. We were pastors in Kentucky, and there I learned to know him and to love him. He left one of the largest and best Kentucky churches to go to Arkansas. He is a man of convictions and an earnest, able preacher. My dear brother, we desire to give you a most cordial greeting. May the Lord prosper you in Biloxi.

I. P. TROTTER.

Feb. 1, 1906.

Brother Whitfield and Tobacco.

I dislike controversy very much, but justice demands a short reply to Brother W. W. Whitfield's article on ministerial students and tobacco.

1. Brother Whitfield criticised the wrong people.

2. He criticised the wrong thing. If any criticism is due, it is due to the Board of Ministerial Education, not to the faculty of Mississippi College. The faculty of Mississippi College has nothing to do with funds sent to Clinton for Ministerial education. Those funds are managed by the Board of Ministerial Education and that board is elected by the Mississippi Baptist Convention. So, Brother Whitfield was mistaken in saying "The faculty of Mississippi College

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arrogate to themselves" etc. He attacks the wrong people. I am a member of the Board of Ministerial Education, but a majority of them are not members of the college faculty. They are excellent brethren, though, and they are trying to do right.

2. Brother Whitfield criticised the wrong thing. The Board has never taken the position that tobacco users are not called to preach. They know that many consecrated preachers use it. Their position is simply this, that if a young preacher spends his own money for tobacco, he ought not to ask other people to buy his bread. The funds received for Ministerial Education are used in paying all, or a part of the board of young preachers who are not able to pay all their own expenses at school. The local undertakers supply only so much as the young preacher is unable to pay himself. Now, if a young preacher buys a 5 cent cigar 3 times a day, we think that he ought to either forgo that "luxury" or quit asking other people to pay for his bread.

How did the board come to make such a ruling? Well, listen, I will tell you. A Baptist widow who made her living by the hard work of keeping boarders made the following remark to a friend: "I never expect to give another cent to Ministerial Education. I work hard for my money, and every year I have been giving to help educate the young preachers, and there is Brother _____ who gets his board paid for with my money, and then walks these streets smoking his fine cigars." The president of the board heard of this remark and told the board about it. The board decided that the thing didn't look right and so they passed the order of which Brother Whitfield complains.

One member of the board is, himself, a tobacco user, but he spoke and voted for the rule. He said: "I use tobacco, but I do not ask other people to contribute to pay my board."

The rule has caused several noble young men to quit tobacco. I have known only one Ministerial student who seemed to think the order was unreasonable, and he was not noted for "enduring hardness as a good soldier of Jesus Christ."

Now, if any of the brethren would like for money to go to the tobacco using young preachers, let them say so, and we will try to use it in accordance with the instructions of the givers. We do not, however, use the regular contributions in buying bread for young preachers who use their own money in buying tobacco.

In conclusion, may I say that I am particularly fond of a good cigar, but I do not use tobacco, and I have three reasons:

1. I do not wish to set the example for my own boys, or other people's boys.

2. I think I can spend the money in a way that will be more honor to my Savior and more beneficial to my fellowmen.

3. I do not wish to be unnecessarily obnoxious to my brethren or to any other mortal man.

I believe Brother Whitfield will approve

THE BAPTIST RECORD.

all that is said in this article, and that his criticism grew out of a misunderstanding as to the facts.

Fraternally,

W. T. LOWREY.

The Interstate Commerce Law.

Baptist Record:

Please publish the enclosed letter as it will be of interest to the Mississippi Association and all other friends of prohibition.

And is it not time for all Christians to abstain entirely from the use of liquors in any form unless prescribed by a physician in absolute necessity? I think all churches should work up to the point that they will discipline their members for drinking any alcoholic liquors including medicines used for the alcohol they contain. If aggressive movement of the whiskeyites as exemplified by the C. O. D. method can have the effect to put the churches and good people actively to work with a determination to lay the axe to the root of the evil it will bring god from evil. There has been no time in the history of the world when the line between right and wrong was so tight at the present. Good people are using more effort and expending more money for the establishing of beneficent institutions and the advancement of God's cause than ever before. At the same time the evil one is marshaling all his strength and is opposing force to force all along the line. Under these circumstances the churches should be right in the fore front of the battle.

If our churches will not allow their members to drink liquors at all, other good people will follow their example and drinking will become so unpopular that C. O. D., whisky will not come among us. Of course here as every where else the negro problem comes up. But here, as in everything else the same remedy is applicable and that is for the whites to get right and the negroes to a great extent, will follow. Of course they will always give trouble along this line, but it will be greatly mitigated if the whites get into line.

I think it is a fact that in communities where the white population are the best, negroes are better than in the opposite condition.

It used to be thought by good people that there was no harm in the moderate use of alcoholic beverages, if not used to extent of drunkenness; but that time is passed. No one now need be told that it is unsafe to drink at all and that what is called moderate drinking leads to evil and only evil. All see the trend of practice. At the same time that I think the churches and all good people should bring the force of Christianity and morality to bear on this matter. I believe we should endeavor to get legal prohibition. The first is a necessity to the efficient working of the other.

W. B. KINABREW.

Letter.

Dr. W. B. Kinabrew,

Olio, Miss.

My Dear Sir:

The resolutions recently passed by the Mississippi Baptist Association received. I note that the resolution states that every member of the United States Congress are requested at their next session to take steps to modify interstate commerce laws as will prohibit the shipping of whisky from one state into a dry county into another state. This resolution meets with my hearty approval, and I can say with perfect certainty that it meets with the approval and hearty endorsement of every member from our State now in Congress. I will say further, that I and every member of our delegation are doing our very level best to secure the passage of some law that will reach the evil of which this resolution speaks. I have some hopes of success. I sincerely hope Congress will pass some law in reference to the above and thus check this C. O. D. whisky business.

Your friend,

F. A. M'LAIN.

Brother J. C. Parker Ordained.

At Providence church, in Grenada county, Jan. 21, Brother J. C. Parker was examined and ordained to the full work of the ministry. The service was a delightfully pleasant one and the examination most satisfactory. Brother G. L. Martin, who is pastor at Providence asked me to conduct the examination and deliver the discourse. He and Rev. Brother Tribble assisted in the examination, and ordination, and the deacons sat with us in the presbytery to pass on the examination.

Brother Parker is a young married man, who did not have good educational advantages, but comes to his ministry with a sense of God's call upon him and is already doing good service as pastor of two churches where work was needed, and when the Lord put it into his heart to serve. He is a vigorous buoyant young man, and I expect good things from him.

WM. F. ROBERTS,
Grenada, First Church.

A Good Change.

I am glad that the name of our paper is changed from The Baptist to that of The Baptist Record, the name it used for over twenty years during which time it had so many good things to say about the Baptists of the First Century and all along the ages from that time to near the close of the nineteenth Century. The name Baptist Record brings to view the language of the facts when talking on another subject when he says:

"This brings to view the Ancient days, When first the gospel church was raised." Thank God for the change.

Amen and Selah,

J. R. FARISH.

The Baptist Record.

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Philosophy versus Revelation.

Under the above title in a former issue we tried to show the futility of man's effort in solve the problems of life as revealed in the Socratic Method. It is the purpose of this paper to briefly show how the philosopher holding views diametrically opposite to the views of Socrates made even a more signal failure in solving this one great question that has interested more men for a longer period of time than all other questions put together, the one great question of how to make the most of this life, and what is the life to come.

The absolute inability of the Socratic philosophy to satisfy the cravings of the human soul is evidenced in the potent fact that it is about a century after his death the minds of men swung off into an opposite direction, and under the influence of Epicurus crystallized into a system of teaching in which chance governed the world, and beyond the grave there was no hope of life. The gods dwelt apart to themselves and took no note of affairs of men here below. Pleasure was considered the chief end of man.

While pleasure did not consist in an unusual indulgence, yet it is easy to see how the pure and high-toned pleasure of the moral Epicurus degenerated with the voluptuous and prodigates that adopted his tenets into the vilest excesses, and the very name Epicure is applied to one unduly addicted to the gratifying of the appetite.

Such a philosophy could not stand in the natural order of things more than one generation. So it was that in less than fifty years there sprang up the school of the Skeptics who contended that the human mind could hold no standard of truth. So with them all existences were involved in doubt. Contrasted with revelation these doctrines

fall far lower than does the conception of life held by Socrates and his philosophers. Vain were the efforts of the voluptuary in his pursuit of pleasure, because he had not had it revealed to him "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," and "he that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich;" nor had he learned to sing with the Psalmist that wonderful verse that so completely sums up the true theory of life: "Then wilt thou show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for ever more;" nor had he ever dreamed of the great truth involved in the words of the Master: "And that which fell among thorns are they which when they have heard go forth and are choked with the cares and riches and pleasures of this life and bring no fruit to perfection."

Letters of Dismission.

When one is given by a Baptist church to a member it generally reads: "This letter certifies that Brother _____ is a member of _____ Baptist church, in full fellowship and good standing, and at his own request is hereby dismissed from us, when received by another church of like faith and order, of which we ask to be notified." Really this letter only gives authority to a member to sever his connection with one church when he decides to join another. Reception is a condition of dismission. It must be before the dismission can be. The dismission is conditional, in order that the member who with-

draws may retain church rights and privileges until he forms a new relation, and especially that he may be subject to church discipline in case of unchristian conduct. As a matter of fact, however, these letters of dismission are practically absolute and final. The persons holding them claim no rights in the churches giving them. They are not expected to take any part in the conference meetings, and as a general rule do not do so. As to communion at the Lord's table, this is accorded as a privilege, which is extended generally to all Baptist people. The person holding a letter of dismission acknowledges no obligation for the financial support of the church giving it. If he gives any assistance, it is regarded wholly voluntary. Because churches which receive members by letter seldom notify the churches granting the letters, and because, therefore, it is not known whether the condition, "when joined to some other church of like faith and order," has been fulfilled, persons to whom letters are given are reported to the Association as "dismissed by letter." This condition being generally disregarded, both by the church dismissing and the church receiving, and therefore ineffective, many churches omit it, and simply certify in these letters that a certain person is a member in good standing and full fellowship and upon request is dismissed, and add a commendation to fellowship. Practically that is just what the conditional letter does.

Casting all your care upon him; for he careth for you."—Bible.

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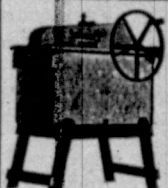
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On their own roots. ALL WILL BLOOM THIS SUMMER.

Sent to any address post-paid; guaranteed to reach you in good growing condition.

GEM ROSE COLLECTION
Barbark, deep rose.
Cardinal, bright red.
Killarney, grand old pink.
General McArthur, deep red.
Snowflake, pure white.
Bouquet of Gold, golden yellow.

SPECIAL BARGAIN
6 Carnations, the "Dixie Flower," all colors, 25c.
8 Fringed Primrose, 25c.
4 Grand Old Carnations, 25c.
4 Sweet-Scented Tuberose, 25c.
6 Fuchsias, all different, 25c.
10 Lovely Gladioli, 25c.
10 Superb Pansy Plants, 25c.
15 Pink Flower Seeds, all different, 25c.

Any Five Collections for One Dollar, Post-Paid. Guarantee satisfaction; three a customer, always one. Catalog Free. MISS ELLA V. HAINES, Box 217 Springfield, Ohio.

10c for 50c. worth of leading novelties in Choicest Garden Seeds. \$1's worth of Universal Premium Coupons free with every order. BOLGIANO'S SEED STORE, BALTIMORE, MD.

Money!--Do You Want It?

So many are anxious to assist in misadventure, if they only had money; that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$8 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a man or woman. Tell people you will give 1/4 of your profits (or whatever share you can afford) to church work, and many will buy who would not otherwise. So you will do more for the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and obtain particulars of medicated gloves and how to sell them at home or by canvassing. I hope someone in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$8 a day, at home, why should anyone be poor?

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. J. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

February 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: The Sunday School
Board a Missionary Force.

Resolution No. 2: "I will take part this year in the missionary program whenever asked."

1. Previous to Meeting. Ask members to come prepared to give a missionary quotation in answer to roll call.

2. Scripture: John 19:17-30; Acts 1:1-14.

3. Hymn: "When I survey the wondrous Cross."

4. Thanksgiving for steps into the soul's sunshine—patience, faith, pardon, peace, service, joy.

5. Item for Leader: The Sunday School Board asks that it be blessed with other Mission Boards. It stands for the publication business of the Convention, the Bible work and the Sunday School cause. It is missionary in spirit, purpose and endeavor working through these channels.

6. Leaflet: "Our Duty to Ourselves," by Rev. R. M. Inlow.

7. Prayer: That Bible and Mission study this year may be greatly blessed.

8. Consider Appointment of Secretary of Literature, if there is none. She should be furnished with a scrap book to contain clippings brought monthly by herself and others on the subject of study, and should keep files of the Foreign Journal, Our Home Field, and other publications for reference.

COD LIVER OIL
AND MORE.

Some physicians will question the value of raw cod liver oil in wasting diseases, but they won't question the value of Scott's Emulsion. Scott's Emulsion is more than cod liver oil. It's half digested before the patient gets it. Raw cod liver oil is a severe tax on the stomach of even a healthy person. Scott's Emulsion contains glycerine and the valuable hypophosphites of lime and soda. There's food in these for bone, muscle and tissue. Raw cod liver oil offers no such combination.

SCOTT & BOWNE, 409 Pearl Street, New York

9. Query: How many will subscribe to the resolution of this month?

10. Plan for observance of the third week in March by special offerings of money for Home Missions and of prayer. Send to State Officers or to 283 North Howard Street, Baltimore, Md., for programs (free) and envelopes.

11. Leaflet: "So Many Calls."

12. Business, etc. Announce topic for next meeting, "Strangers within our Gates," asking that items be brought. In closing, recite the Beatitudes in concert.

And as the path of duty is made plain, May grace be given that I may walk therein.

Not like the hireling, for his selfish gain; With backward glances and reluctant tread.

Making a merit for his coward dread— But, cheerful, in light around me thrown, Walking as one to pleasant service led; Doing God's will as if it were my own, Yet, trusting not in mine, but in his will alone!

J. G. Whittier.

Week of Prayer.

Our week of prayer in the interest of Foreign Missions was generally observed and God has greatly blessed our efforts. Many helpful letters received by your secretary from various societies show an increased interest in God's work and a desire to go forward, and accomplish more in Christ's name. Our Xmas offering is larger this year, but the exact amount cannot be given now, as some of our most fruitful workers have not reported.

MRS. WM. R. WOODS.

A Note.

We observed the week of prayer, as is our custom, meeting from house to house, a different leader for each day. The programs were enjoyed and all felt edified and strengthened. At the last meeting the leader asked if we might not in some way, be able to keep up the enthusiastic spirit. It was suggested that at each of our Monday afternoon meetings, that we lay aside our work for a season and have devotional exercises, praying that the right message might be given our pastor for our uplifting and growth, for missions and certain individuals whose names were presented during the week. Excuse the tardy report.

In haste yours,
LIZZIE B. LEAVELL.
Oxford, Jan. 22, 1906.

He Leadeth Me.

In pastures green, not always sometimes he
Who knoweth best, in kindness,
Leadeth me
In weary ways where heavy shadows be.

So whether on the hill-top high and far,
I dwell or in the sunless valleys,

South Carolina.

Beach Island, S. C.
Please find enclosed check for \$37.80 in payment for one gross of your valuable Chill and Fever Tonic. I have sold it on your guarantee and have not yet had a single complaint against its efficiency.
B. D. LAMAR.

Brighton, S. C.
Enclosed you will find sight draft to cover bill. Medicine sells and gives entire satisfaction.
THOM. J. RILEY & BRO.,
Mars Bluff, S. C.

Please send me one case Johnson's Chill and Fever Tonic. It sells like hot cakes and I have never had a bottle to come back or fail to give satisfaction.
H. T. HARDY.

St. Stephens, S. C.
We beg to say that we have given your Chill and Fever Tonic a trial and are pleased with the result. Of course we are selling it on the guarantee.
W. L. WALLACE & SON.
Two bottles sent for \$1.00 guaranteed. Write
The Johnson's Chill and Fever Tonic Co.
Savannah, Ga.

where
The shadows lie what matter? He is there.

Shall the Baptist ladies of Mississippi furnish a home for boys in the Margaret Home at Greenville, South Carolina? If any of our sisters desire to unite with those at Hattiesburg in this work, let them send statement of the amount of their gift for publication on this page, and the money to the Treasurer of the Margaret Home, Mrs. C. E. Watson, 219 Markley street, Greenville, S. C.

An Account of the Missionary Meetings Held at Clinton.

Prepared by Mrs. George H. Brunson.

Woman's Missionary Society of Clinton met with Mrs. Aven for the first service of the year. Mrs. Lipsey led on the subject, "Prayer and Praise." She read from the 96th Psalm, after which "Joy to the World" was sung by all present. Selections from Ben Hur were read by Miss Lackey.

Mrs. Aven led the second day

RESULTS MEASURE VALUE.

J. T. SHRUPTRINE, Savannah, Ga.
Dear Sir:—I was very much pleased with the good results received from the Tetterine which I ordered from you some time ago. I enclose \$1.00 for which please send me two boxes. Respectfully,
Florence Pattison.

Mt. Carmel, S. C.
Tetterine cures all forms of skin diseases. Quick relief, permanent cure. Costs 50c. per box.
J. T. SHRUPTRINE, Mfr.,
Savannah, Ga.

and after a song she read and commented on the 28th Chapter of Matthew. The Scripture readings given in the program were followed by a chain prayer.

Mrs. Johnson read a tract "Women as Helpers in God's Kingdom."

Miss Lackey read an essay on "Food for Thought." Mrs. Lee talked about "Thanksgiving for Woman's Work," after which it was discussed by all.

Mrs. Kasey read two short articles, "Two Great Events in China," and "Progress in Japan."

Mrs. Brunson led the meeting the third day. Subject for study, Faith, taken from the 11th Chapter of Hebrews. Mrs. J. L. Johnston, Jr., read "Home Missions in the Great Southwest." An interesting article, "Opportunities of Medical and Educational Work in Foreign Lands," was read by Mrs. Whitfield. Sentence prayers were made by all present.

This was the last of the series and the envelopes containing the Christmas offering were gathered, and to our delight, the offering amounted to \$30.05. All the meetings were well attended and much interest shown.

Dear Sisters:
I have just finished reading Mrs. Ballard's letter relative to W. M. Societies furnishing a "boy's room" in the Margaret Home.

That Mississippi women should have a part in this special work, I am sure every mother's heart will readily assent, and count it a privilege to contribute to the needs and comfort of the children of these noble men and women "who labor in the Lord." I recall this prayer made several years ago at a meeting of the W. M. Union, by a Missionary mother who was leaving her children in the homeland while she went "far hence." "I can only lay my children on the bosom of my Savior by constant prayer, saying dear Lord, I have done this for thee, and Thy cause. Take these dear ones in Thy special care; raise them up, friends, to do more and better than I could have done." Won't every society in Central Association help to answer this prayer by a contribution to the work of furnishing this room? I am authorized to say the W. M. Society of the Clinton Baptist church will give five dollars. Write to Mrs. Johnson at once and let your contribution be known through the Woman's page of the Baptist Record.

MRS. A. J. AVEN,
Vice-Pres. Central Association.

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We desire a reliable representative to sell our complete line of Virginia grown Nursery stock. Exclusive territory. Liberal terms. Write immediately for contract for your county. Previous experience not necessary. Outfit free.
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If you are interested in Florida opportunities, send ten cents to pay postage and we will send you "FLORIDA HOME." Our magazine of OPPORTUNITIES FREE for one year.
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MARDI GRAS, Feb. 22-27th.

Low round trip rates via Mobile & Ohio Railroad to New Orleans and Mobile. For particulars apply to your home agent or write Jno. M. BEALL, G. P. A., M. & O. R. R., St. Louis.

Few probably have any idea of how much of the comfort of lamps is lost from using wrong chimneys.

Several dollars a year are lost in a single family just from having chimneys that break.

MACBETH'S chimneys never break except from accident—and they fit. They make the lamp smell less, smoke less; but get the right chimney for your lamp.

My Index to Chimneys tells you all about it—let me send it to you; it's free. Address
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GOSPEL TENTS.

Send for our New Illustrated Catalogue Special Discount to Evangelists and Missionaries. Factory owned and operated by Christian workers.
PENTECOST BAND TENT MFR'S.

Meridian Letter.

Dear Brother Bailey—Thursday morning, the 11th instant, I reported at my office as usual. An unlooked for severe rupture sent me home before noon, and for days caused me much suffering, while in a dangerous condition. I can go out a while tomorrow—after two weeks' confinement. The Lord has been very merciful unto me, surrounding me with attentive relatives and hosts of kind friends.

Of course I know little of passing events. The Highland church is just across the street from my nephew's—A. C. McRaven—where I am now staying. It is at present pastorless, but hopes to secure a brother for all his time in the early future. Bishop Parish supplied the pulpit Sunday week, and Brother Johnson, of Fifteenth Avenue, preached last Lord's Day afternoon.

Pastor Johnson is still serving his church with faithfulness, but withdraws his appointment at Poplar Springs.

Dr. Venable, it is said, proposes to resign the pastorate of the First Church not later than June next, and will supply Poplar Springs. He is now being assisted in the conduct of a protracted meeting at the First Church—just begun. The resident ministers will co-operate.

Changes have been frequent in and around Meridian the past few years. Brother C. G. Elliott, of Emmanuel, though a young man, is the oldest Baptist pastor in the city. He has a live church.

Pastor Swain is doing a marvelous work at Forty-first Avenue, and Pastor Roper continues successful in his labors on South Side. Seventh Avenue, it seems, has called a pulpit supply for one Sunday in the month. What it needs is a zealous, faithful pastor for full time.

Excuse my numerous letters; they cannot at most continue many years, as I am drawing very near my seventy-seventh mile post; but I am so anxious to see some young brother take hold and improve upon my imperfect labors.

Truly yours in Christ,
L. A. DUNCAN.

An Expression.

I wish to thank the brethren of the ministry in Mississippi

and your most helpful paper for the hearty and cordial welcome which has been so graciously extended me. The warm-hearted greeting which has been mine on coming into the State has touched my heart.

I shall covet the opportunity to meet the brethren, and to be of service to the paper. I shall strive to be worthy of that cordial esteem with which I have been received into the State. My reception by the Baptists of Vicksburg has been most delightful; already the stranger feels at home.

The work at the First Church starts off very hopefully, indeed. It is the design of the church to do extensive repairing on the house soon.

I am looking forward with great pleasure to meeting the Baptist hosts of Mississippi when they come to Vicksburg next July to attend our State Convention.

Come to Vicksburg, brethren, come to the First Baptist church, come to my house.

Cordially your brother in Christ,
HOWARD L. WEEKS.

An Easy Way to Make Money.

I resolved New Year's, that I would turn over a new leaf and do all in my power to assist others, and write you my experience, hoping many may be benefited as I have been. I have made \$380 in 80 days, selling dishwashers. I did my housework at the same time. I do not canvass, people come or send for the dishwashers. They're lovely to sell. The machine washes and dries the dishes perfectly in three minutes, without putting the hands in water. Every lady who sees it wants one, as they only cost \$5.00. I think any person can do as well as I have. Write to the Mound City Dishwasher Co., St. Louis, Mo., Box 151, and they will give you instructions and start you in the business. Dishwashers sell to everybody—dishes must be washed three times a day. It will not be long before dishwashers are more numerous than sewing machines, as they are cheaper and used so much more frequently.
Mrs. W. B.

MARDI GRAS.

New Orleans February 22-27.

Via
Illinois Central R. R.

One fair plus 25c. for the round trip. Tickets on sale Feb. 21-26 and for trains due New Orleans before the 27th. Tickets good to return until March 3rd. Can be extended until March 7th, to return by depositing ticket with special agent and payment of 50c. We will run Special Sleepers from Jackson on train No. 5, leaving at 2:46 a. m. Sleepers will be ready for passengers at 9:00 p. m. and arrive New Orleans 8:15 a. m. Make your reservation now and avoid the rush. For full particulars address the undersigned.
J. HUNTER JONES, T. P. A.,
W. N. CHENEY, T. A.,
Jackson, Miss.

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STANDARD QUALITY at
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MOBILE, JACKSON & KANSAS CITY R. R.

North Bound—Daily.

Stations	No. 2	No. 4
Mobile	7:00 am	4:30 pm
Government St., Ala.	7:08 "	4:38 pm
Orchard	7:29 "	4:59 pm
Crushee	7:36 "	4:06 pm
Semmes	7:44 "	5:14 pm
Wilmer	8:03 "	5:31 pm
Latonia	8:18 "	5:46 pm
Brushy	8:25 "	5:53 pm
Donovan	8:33 "	6:01 pm
Evanson	8:42 "	6:10 pm
Lucedale	8:48 "	6:16 pm
Eubank	9:00 "	6:28 pm
Bexley	9:07 "	6:35 pm
Merrill	9:17 "	6:45 pm
Leaf	9:34 "	7:02 pm
McLain	9:50 "	7:18 pm
Little Creek	9:54 "	7:22 pm
Beaumont	10:10 "	7:38 pm
Hintonville	10:29 "	7:56 pm
Richton	10:44 "	8:12 pm
Ar. Lancaster		

South Bound—Daily.

Stations	No. 1	No. 3
Ar. Lancaster		
Richton	10:44 am	8:12 pm
Hintonville	10:29 "	7:56 pm
Beaumont	10:10 "	7:38 pm
Little Creek	9:54 "	7:22 pm
McLain	9:50 "	7:18 pm
Leaf	9:34 "	7:02 pm
Merrill	9:17 "	6:45 pm
Bexley	9:07 "	6:35 pm
Eubank	9:00 "	6:28 pm
Lucedale	8:48 "	6:16 pm
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Wilmer	8:03 "	5:31 pm
Semmes	7:44 "	5:14 pm
Crushee	7:36 "	4:06 pm
Orchard	7:29 "	4:59 pm
Government St., Ala.	7:08 "	4:38 pm
Mobile	7:00 am	4:30 pm

Hattiesburg Branch.

NORTH BOUND.

Stations	Daily	No. 24	No. 6
Ar. Hattiesburg			
Ar. Hattiesburg	12:05 pm	8:33 pm	
Ar. Hattiesburg	12:50 pm	8:55 pm	

SOUTH BOUND.

Stations	Daily	No. 5	No. 25
Ar. Hattiesburg			
Ar. Hattiesburg	7:25 am	2:00 pm	
Ar. Hattiesburg	7:47 am	2:45 pm	
Ar. Hattiesburg	7:54 am	3:03 pm	
Ar. Hattiesburg	8:11 am	3:40 pm	
Ar. Hattiesburg	8:19 am	4:00 pm	
Ar. Hattiesburg	8:25 am	4:25 pm	
Ar. Hattiesburg	8:40 am	5:00 pm	

Ellisville Branch

Daily Except Sunday

Stations	No. 27	No. 26
Ar. Ellisville Jct. Miss.	11:40 am	
Ar. Ellisville Jct. Miss.	1:45 am	
Ar. Ellisville Jct. Miss.	12:15 pm	

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and all kinds of garden plants. Can now furnish all kinds of cabbage plants. Grown in the open air and will stand great cold. Grown from seed of the best reliable seedsmen. We use the same plants in our thousand acre truck farm. Plants carefully mounted and properly packed. Celery ready last of December. Lettuce, Onion and Beet plants same time or earlier. Reduced express rate promised which will effect a will give us 60 per cent. less than merchandise rates. Prices: Small lots, \$1.50 per thousand; large lots, \$1.00 to \$1.50 per thousand. S. O. B. Meggetts S. C. "Special Garden Fertilizer," \$5.00 per sack of 200 pounds. F. O. R. Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetable plants, especially cabbages. The results of these experiments we will be pleased to give you at any time.—Yours respectfully—N. H. BLITCH CO., Meggetts, S. C.

MARDI GRAS.

NEW ORLEANS, PENSACOLA,

MOBILE, FEB. 27th., 1906.

LOW RATES,

via the

Queen & Crescent Route.

One fare plus 25 cents for the round trip tickets sold daily, February 21st. to 26th. inclusive, with limit to leave above points March 3rd, and with privilege of extension of limit March 17th; if tickets are deposited with Joint Agent on or before March 3rd, and fee of 25 cents paid.

Through sleeping car service on certain days frequent trains, excellent dining car service.

For detailed information call on or address any agent of the company.

W. E. PLEASANTS, Ticket Agent,
Jackson Miss.

GEO. H. SMITH, G. P. A.,
New Orleans.

New Train Service.

In connection with the first train service of the Queen and Crescent Route via Shreveport, the Missouri Kansas and Texas R. Co. has put an additional train scheduled to leave Shreveport at 1:00 p. m. and arrive at Dallas, Texas 9:55 p. m. This new train service has been instituted especially to take care of the through passengers from Shreveport and points east thereof and will wait at Shreveport for arrival of Queen and Crescent Route fast train ensuring connections.

The M. K. & T. Railway also has a train leaving Shreveport at 11:50 p. m. connecting with the day train of the Queen & Crescent Route which carries a through Pullman Sleeper to San Antonio, Texas via Dallas, Waco, and Smithville and arriving in San Antonio at 9:05 p. m. Corresponding service is operated in the opposite direction. By means of this new double daily service of the M. K. & T. Ry. the Queen & Crescent Route is able to offer its patrons additional facilities which will be of the greatest advantage.

GEO. H. SMITH, G. P. A.

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in every country in South and States to buy and sell real estate. Big results for active men. For exclusive Territory and terms apply at once to
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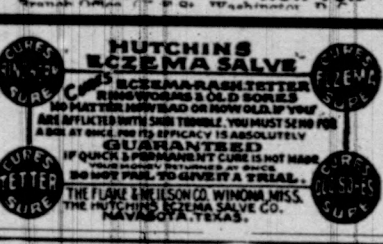
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509 Main St., Little Rock, Ark.

MARRIED.

Stringer-Lewis

On Feb. 1st 1906 at the home of the bride's parents Mr. and Mrs. H. T. Lewis Mr. J. M. Stringer and Miss Sadie E. Lewis were united in marriage by H. T. Lewis.

Anderson-Johns

Mr. W. C. Anderson and Miss Nellie Johns were married at the home of the bride's Father in Gloster, Dec. 24, 1905. Both of the contracting parties are highly respected citizens, and members of the first Baptist church. Mr. and Mrs. Anderson left immediately for New Orleans the Gulf Coast for a week after which they are at home in Gloster.

Jenkins Butler

Mr. O. M. Jenkins and Miss Ustain Butler, two of Gloster's most popular young people, and members of the first Baptist church, were married January 14th., at the residence of Dr. and Mrs. M. E. Tynes, the brother and sister of the bride.

Whittington-Lansang

At the residence of the bride's parents, Miss Mamie Whittington and Mr. Lansang were married Dec. 26, 1905. They left immediately for their future home in La.

Ivey-Brown

In Gloster, Jan. 17, 1906, Mr. C. M. Ivey and Miss Louella Brown were married. They make their home near Gloster.

Hill-Adams; Oglesby-Adams

On February, 4th, in Providence church Bro. J. Miles Hill and sister

Idella Adams and Bro. G. C. Oglesby and sister Daisy B. Adams were married in the presence of a large congregation of people.

Oglesby-Corban

On February 7, at the bride's home, nine miles east of Roxie, Bro. L. L. Oglesby and Miss Bettie Corban were married in the presence of family and several friends.

Brueck-Oglesby

On February 8, at the bride's home, ten miles east of Roxie, Bro. Fred E. Brueck and Miss Laura Oglesby were married, the family and several friends witnessing.

All these are promising young people and the writer together with all their many friends wish for them all long, peaceful, prosperous, happy and useful lives together.

J. B. POLK, Roxie, Miss.

LOST.

Notice is hereby given of the loss of a note drawn Jan. 1, 1906, by A. V. Rowe, Secretary, in favor of Mary B. and J. M. Derrick, and all persons are hereby warned against negotiations involving the original note.
W. P. PRICE, Treas.

Deaths.

Resolutions.

WHEREAS, Mr. Richard Griffith, our beloved teacher and friend, has been called to Him of whom it was his delight to tell us. And by his going we have sustained the loss of a safe counselor, an interested friend, and an exemplary man. And as to us even more so to his family and to his wife, who was the inspiration of his work, has this loss been incomparable.

Therefore, be it resolved that to these dear ones we extend our tenderest sympathy and assurance of kindly friendship. That as his abiding faith has constantly pointed us, so to the great Teacher would we bring them for strength, where he waits for those who love his Lord.

That these resolutions be sent to Mrs. Griffith, and a copy to The Baptist Record for publication.

The Bereans.

In Memory of Little Royce.

On the cold, dreary night of Jan. 11th., 1906 the Death Angel visited the home of Mr. and Mrs. R. F. Owen and carried back to heaven the pure, sweet soul of little Royce.

We do not know why this little one was taken away from parents and other loved ones, but God thought best, as he had a place for him to fill. So weep not dear mother for he was only a precious loan returned.

We laid our little one away
So young, so frail, so fair,
And with hand fondly clasped as we stood
A while above him there."

Ella Lea.



We Supply the U. S. Government.

Prices Cut in Half

to introduce. Don't buy

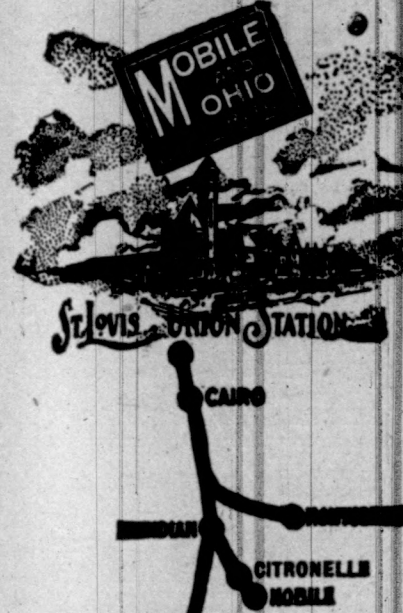
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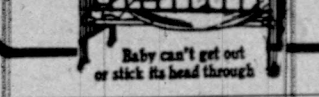
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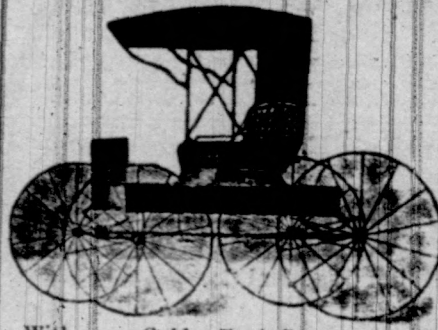
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